

CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJÁB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPUTANA,

Received up to 19th May, 1883.

GENERAL ADMINISTRATION.

The *Koh-i-Nár* (Lahore), of the 12th May, states that

Circulation,
450 copies.

The *Bengali* contempt the agitation against Mr. Ilbert's case. Bill has roused bitter feeling between

Europeans and Natives throughout India. The feeling is stronger in Bengal, as may naturally be expected, because on the one hand the number of Europeans is large there, and on the other the spread of education among the natives there has made them acquainted with their rights and privileges. The agitation is by no means confined to the lower classes. It is headed, so to speak, by the Lieutenant-Governor of that province, and it would seem that the contagion has spread even to the celestial High Court. In regard to Mr. Branson's scurrilous speech at the Calcutta Town Hall, the native attorneys of the High Court held a meeting and passed a resolution to the effect that they would have nothing to do with him in the exercise of their profession. He secretly complained of this ostracism to the Chief Justice, who desired to take some legal action against the pleaders, but was dissuaded from doing so by his advisers. However, he sent for some of the leading pleaders to his house, and brought

his moral pressure to bear upon them to withdraw the resolution. They were of course obliged to accede to his wishes and promised to withdraw the resolution. An account of this whole affair appeared in the *Hindu Patriot*. The Chief Justice became very angry at this, and reproached the pleaders in open Court. They denied having written to the *Patriot* on the subject, but he was not satisfied, and sent a letter to one of them in which he censured and threatened them. The *Núr* then refers to Bábu Surendra Náth's case and regrets that the action of the High Court was high-handed and unjustifiable. In the first place, his criticisms were based on an article that had appeared in the *Brahmo Public Opinion*. As that paper is conducted by an attorney of the Court itself, he had every reason to regard its statement as true. It is obvious that he was not influenced by any bad motives, and that the *Brahmo Public Opinion* was the principal offender. *Secondly*, Bábu Surendra Náth could by no means be convicted of contempt of Court. Section 480 of the Indian Criminal Procedure Code clearly shows that contempt is committed in or in the view of a Court. That section applies to all Courts, and the High Court possesses no special powers in this matter. In this way any Court may haul up an editor at any time on the charge of contempt. Moreover, looking at the present state of public feeling, we cannot but consider the action of the High Court to be very ill-advised. If Bábu Surendra Náth's attack on Mr. Justice Norris was unjust, the latter should have prosecuted him for defamation, in the usual manner. *Thirdly*, the punishment inflicted on the accused is unusually severe. According to section 480 of the Criminal Procedure Code a Court can only fine a man up to Rs. 200 for contempt. In fact, section 484 expressly provides that the sentence should be remitted on the tender of an apology. In the two contempt cases which have hitherto taken place in the Calcutta High Court, and to which reference was made by Mr. Justice Mittra in his judgment, the

Court was satisfied with the mere offer of apologies by the accused. Hence there seems to be no doubt that the Court allowed passion to get the better of its reason in the case in question, but such conduct does not become the highest tribunal in the land. We admit that the *Bengali* has strongly condemned the agitation against the Jurisdiction Bill and is accustomed to criticise the acts of Europeans with severity, but this could not warrant the High Court in inflicting any punishment on him in an unjust manner. It is to be hoped that the Government of India will not overlook such high-handedness on its part.

The same paper, of the 16th May, states that in its previous issue it took the High Court to task for the severity of the sentence.

Now it desires to address a few words of advice to its countrymen. They should take a warning from the case of Bábú Surendra Náth, and refrain from indulging in strong and violent language in future. At the same time the wide-spread sympathy evinced for him should encourage them in following his patriotic conduct. The whole country has with one voice expressed its sympathy with him. This is a good sign for the future of India. Look at the proceedings of the meeting held at Amritsar. Who could conceive ten years ago that the Panjábí Sikh would sympathize with his Bengali brother in his misfortune? Even the imprisonment of Bábú Surendra Náth has served one useful purpose : it has strengthened the bonds of union between Bengal and the Panjáb. The *Koh-i-Núr* then condemns the conduct of Bengali students in creating disturbances and dressing themselves in mourning. They have no business to meddle with politics. In the end the editor remarks that Bábú Surendra Náth's case has attained historical importance. He has generally been regarded as a victim of Mr. Ilbert's Bill, and the universal sympathy evoked by his misfortune is calculated to further the growth of national feeling among natives. The name of this Indian Gambetta may be said to have been written in

golden letters in the Indian annals, and he should consider this as sufficient recompense for the misfortune to which he has been exposed.

The same paper publishes the proceedings of the meeting held at the Town Hall in Amritsar on the 14th May, under the auspices of Khwája Yúsuf Sháh, on behalf of Bábú Surendra Náth. Ahmad Sháh Khán Bahádur took the chair. Speeches suited to the occasion were delivered. A telegraphic message was sent to the Bábú expressing sympathy with him, and a sub-committee was formed to adopt necessary measures for his release. Moreover, subscriptions were collected to meet the cost of such measures.

Circulation,
400 copies.

The *Nyáya Sudhá* (Hardá), of the 16th May, in commenting upon the case, refers to the points which were urged by Bábú Surendra Náth in his affidavit, and regrets that the High Court paid no attention to them. Anti-native Anglo-Indian contemporaries like the *Pioneer* say that the accused has been leniently dealt with, but we cannot but regard the sentence as too severe. Hitherto it was generally believed that the High Court, which is, as it were, Justice incarnate, was free from the influence of difference of opinion in politics, pride of race, and passion, but its conduct in the case in question has shaken this belief to some extent. No editor will in future have the courage to criticize the proceedings of the High Court or any other Court, and the freedom of thinking and speech, which is an essential principle of British rule, may be justly considered to be jeopardized. In our opinion, it would have been quite enough to fine a man of such learning and influence especially as he had tendered an apology. In the end the *Sudhá* asks its contemporaries to take the lesson taught by the case of the *Bengali* to heart, and to comment on the acts of Government servants and private individuals with moderation and fairness.

The *Mittra Vilás* (Lahore), of the 14th May, referring to
Bábú Surendra Náth's case, remarks

Circulation,
250 copies.

The same.

that it is impossible to resist the conclusion that the High Court has acted under the influence of prejudice and race-feeling. The Chief Justice showed so much kindness to Mr. Branson, an ordinary European barrister-at-law, who had abused natives to his heart's content at the Calcutta indignation meeting, while he has sentenced an influential and public-spirited native gentleman like Bábú Surendra Náth to imprisonment! Are even the Judges of the High Court not free from race-feeling? Under these circumstances, the advent of the year 1940 cannot but be a source of great anxiety to us. If all Europeans are opposed to us, what can poor Lord Ripon alone do?

The *Bhārat Bandhu* (Aligarh), of the 11th May, refers
to the facts of the case, and remarks

Circulation
135 copies.

The same.

that the imprisonment of Bábú Surendra Náth has grieved the natives to the heart. The High Court was by no means justified in dealing with him with such severity. In the first place, he had apologized and placed himself in the hands of the Court. Secondly, to our thinking the High Court had not the jurisdiction to try the case in the way it did. Thirdly, an exercise of severity towards natives at present is very unwise, as it is likely to be misconstrued. True, Bábú Surendra Náth made use of harsh terms, but he was perfectly right in denouncing the dragging of the idol to Court by Mr. Justice Norris. The Judge had no power to order the idol to be brought to Court, even though the parties to the case had assented to the proposal. When an Englishman cannot enter a Hindú temple, how can a European Judge send for an idol to Court? The Chief Justice observes in his judgment that it is necessary to make an example of Bábú Surendra Náth in order to maintain the dignity of the Court. But in our opinion the dignity of the higher tribunals of justice is better protected by the display of kindness and mercy than the

exercise of severity. If a Native Judge had passed such a judgment, he would have been condemned as quite unfit for his post. Our lives and property are entirely at the mercy of Englishmen, and they can do what they please. But, relying on the justice of the British nation, we venture to hope that the Government will interfere and take the case into consideration.

Circulation,
450 copies.

The *Rahbar-i-Hind* (Lahore), of the 17th May, states that

The same. Bábú Surendra Náth is generally
looked upon as a great friend of his

country. He has occasionally paid visits to the principal towns in Upper India as a representative of the Calcutta Indian Association and delivered speeches on public questions. We are very sorry that he has got into difficulty for the second time. We considered his dismissal from the Civil Service to be unjust. The demonstration made in his favour at Calcutta in connection with his recent imprisonment also shows that he is generally regarded as innocent. But a thoughtful man cannot but hesitate to believe that he was innocent on both occasions. There is no doubt that the conduct of students at Calcutta in connection with this affair is highly reprehensible and has been disapproved of by every sensible native, but obviously the attempt made by Anglo-Indian contemporaries to call in question the loyalty of natives in consequence of their proceedings is due to malice. Such riots sometimes take place even in England. The sympathy exhibited for Bábú Surendra Náth by intelligent persons is very promising and holds out good hopes for the future progress of the country. We heartily desire that the efforts made for his release may be soon crowned with success.

Circulation,
300 copies.

The *Sáhas* (Allahabad), of the 14th May, in commenting

The same. on the *Bengali* contempt case, ob-
serves that the High Court did not

allow Bábú Surendra Náth sufficient time to prepare his defence. His case was heard on the day following the day

on which the rule was issued by the Court. He had not time to show his affidavit to a competent lawyer. If the affidavit was not satisfactory, the High Court should have returned it to the attorney of the accused to make necessary alterations, when he offered to do so. The strictures of the accused against Mr. Justice Norris were based on the comments made in the *Brahmo Public Opinion* on the subject. The Chief Justice said that the accused should have ascertained whether the statement of that paper was correct. But it should be observed that as that paper is conducted by an attorney of the High Court itself, he had every reason to regard its statement as true. The strictures of the *Brahmo Public Opinion* were in no way less trenchant than those of the *Bengali*. But the High Court has punished the editor of the latter and not that of the former. This shows that the Court had some special object in punishing him. Courts of justice are often guided by precedents in their judgments. But it is surprising that this custom was not followed in the case in question. Mr. Justice Romesh Chandra Mittra quoted two precedents in which the accused had been more leniently dealt with. Even though the accused did not at first offer apologies, they were advised by the Court to do so. The fact of the matter is that the accused in both those cases were Europeans, and the Judge, vilified in one of the cases, was a native. But Bábu Surendra Náth was a native and the man attacked by him a European. This is the reason why his apology, though voluntarily offered, was not accepted by the Court. He is a leading member of the native society and is held in respect throughout the country. No one excepted that the High Court would punish such a man so severely for an ordinary fault, especially when he had thrown himself on the mercy of the Court.

The *Hindustáni* (Lucknow), of the 14th May, considers the sentence to be too severe. No doubt the comments of the *Bengali* were trenchant to some extent, and they must have wounded

The same.

the feelings of Mr. Justice Norris, but the punishment inflicted on the editor is beyond all proportion to his fault. In contempt cases, when the accused apologize, courts of law can sentence them only to a fine not exceeding Rs. 200. It would have been enough to fine Bábú Surendra Náth, as had been suggested by Mr. Justice Mittra. The *Hindustání* is disposed to think that the High Court had no power to try the accused for contempt, and advises its contemporaries to adopt measures to prevent the High Court from exercising such arbitrary powers in future. Anglo-Indian editors should not rejoice over the misfortune of a native editor, because the same fate may befall them some day. (The *Akhbár-i-Ám* (Lahore), of the 12th May, the *Riyázu-l-Akhbár* (Gorakhpur), of the 13th May, the *Khair Khwáh-i-Álam* (Delhi), of the 16th May, and the *Prayág Samákhár* (Allahabad), of the 14th May, also refer to the *Bengali* contempt case and express dissatisfaction at the sentence of the High Court.)

Circulation,
550 copies.

The *Áftáb-i-Panjáb* (Lahore), of the 16th May, observes that it is believed that Dr. Hunter, the President of the Education Commissioner, is of opinion that the rates of tuition fee in colleges should be increased. But a general increase in the rates would tend to check the spread of education. When even the present rates press severely on poorer classes, how would they be able to pay increased rates? Under these circumstances it would be better to introduce a differential scale of fee. Each boy should be charged tuition fee according to the means of his parents.

The same paper publishes the draft memorial, which the Anjuman-i-Panjáb has prepared for transmission to Her Majesty, praying for the extension of Lord Ripon's term of office. The editor sympathizes with the movement and remarks that Lord Ripon's prolonged stay in this country is essential for the

Extension of the Vice-roy's tenure of office.

perfection of the various measures initiated by him. A new Viceroy, even if he were a man of like sympathies and views, could not carry out the schemes so well as he from want of local knowledge and experience.

A correspondent of the *Oudh Punch* (Lucknow), of the 8th May, in an article headed "The Destruction of the Rights of Zamíndárs,"

Circulation,
450 copies.

Tenant right in Oudh.

observes that the zamíndárs in Oudh are at present in great difficulty. The question of tenant right is under the consideration of Government. Some of the advocates of the ryots contend that occupancy right should be granted to cultivators, some are of opinion that the period of leases should be extended, and so forth. They appear to have no sympathy for poor landholders. Are not the latter subjects of Her Majesty as much as cultivators? Is it a crime to be a land-holder? Why do not the friends of ryots advise Government to deprive land-owners of their estates, banish them to the Andamans, and be done with it? In regard to the proposed bestowal of occupancy rights on tenants, two questions deserve to be taken into consideration:—(1) What are the rights of zamíndárs in land? (2) What rights does temporary occupation confer on tenants? As regards the first question, the Hon'ble Krishto Dás Pál clearly showed in his speech on the Bengal Tenancy Bill that the zamíndárs in Bengal have always been recognized by Government as absolute proprietors of land. In Bengal the proprietary right of zamíndárs may be considered a moot point, but in Oudh the proprietary right of zamíndárs has been established beyond question. The right was fully recognized by the Muhammadan rulers and was also accepted in no equivocal terms by the British Government at the time of the annexation of the province. Moreover, it should be observed that zamíndárs have always been designated as land-owners, the possessors of superior right, &c. These terms are clear enough, and indicate the relation of the men in question to land.—(To be continued).

Circulation,
160 copies.

The *Gyán Pradáyini Pátriká* (Lahore), for April (received on the 16th May), urges that agricultural and industrial schools should be largely established throughout the country, and boys should be encouraged to enter those schools after passing the upper primary or middle school examination. The scheme can be carried out without much difficulty by local boards and municipal committees. Each board or committee should establish an Arts school where all the principal local industries should be taught. The number of such schools at present is very small. There is only one institution for the instruction of agriculture at Madras in the whole country. In such a large province as the Panjáb there is only one school of arts at Lahore. We are glad to state that one or two more such schools are about to be opened in the province. But it is to be regretted that more practical industries, such as the manufacture of metal ware, soap and paper, weaving, cloth-dyeing, the work of goldsmith, blacksmith, carpenter, &c., are not generally taught at these institutions. By-the-bye, even quite illiterate boys are sometimes admitted to the Lahore School of Arts. No boy should be admitted to any such school unless he has passed the upper primary or middle school examination.

Circulation,
900 copies.

The *Victoria Paper* (Sialkot), of the 9th May, complains that the Deputy Commissioner of Sialkot is accustomed to release persons, imprisoned by subordinate Courts in execution of money decrees, on the preferment of an appeal and occasionally even on oral representations by them, although the decree-holders have deposited the diet-money for them. Such a proceeding is illegal. No appeal can be made, according to clause 29, section 588, of the Civil Procedure Code, in cases of such imprisonment. True, the decree-holders can apply to the Chief Court for revision of the proceedings of the Deputy Commissioner under section 622 of the Civil Procedure Code, but the inconvenience

Release of persons, imprisoned in execution of decrees, by the Deputy Commissioner of Sialkot.

which such an application must involve generally prevents them from doing so. The Chief Court should see to this.

The *Naiyar-i-Azim* (Moradabad), of the 14th May, complains that the Director of Agriculture and Commerce has made over the printing of all forms required for the use of patwáris in the North-Western Provinces to the *Oudh Akhbár Press*. This arrangement will prove very injurious to many private printing presses, which almost entirely depend on the income derived from the printing of such forms for their support. Munshi Nawal Kishor is a rich man and does not care much for such work. The Director of Agriculture and Commerce is not right in seeking to enrich him at the expense of hundreds of poor press owners. The editor hopes that the Local Government will not sanction this arrangement and order the work to be done at the local presses in each district as usual.

Circulation,
175 copies.

Printing of forms required for the use of patwáris in the North-Western Provinces.

The *Akhbáru-l-Akhyár* (Lucknow), of the 18th May, referring to the construction of a clock-tower from the income of the Husainábád endowment, condemns the scheme as opposed to the terms of the deed of gift executed by King Muhammad Ali and as a mere waste of money. It is rumoured that the tower and the clock will cost about three lakhs of rupees. That sum, if invested in Government promissory notes, would yield a monthly income of Rs. 900.

The *Delhi Punch* (Lahore), of the 16th May, contains a picture in which a district officer, who is on tour in the interior of his district, is represented as sitting in his tent smoking, while his *khánsáma* is putting the breakfast on the table. A chaprási enters the hut of a poor old widow and snatches a hen from her. The picture is headed

Construction of a clock-tower from the income of the Husainábád endowment.

Circulation,
310 copies.

Supply of provisions to the camps of district officers on tour.

by a well-known Persian verse which means that if a king takes half an egg by force, his followers are sure to take a thousand cocks. The letter-press is as follows :—

District officer.—Well, *khánsáma*, have you got everything?

Khánsáma.—Yes, Sir, everything is coming.

Widow (pulling the hen by the leg which the *chaprási* has seized by the neck, and pointing to her children that play before her).—O, my boy, I support these children by the sale of eggs of this hen. Have mercy on me.

Chaprási.—Keep quiet, you strumpet. The camp of the district officer has arrived, and the hen is required for his breakfast.

Circulation,
400 copies.

The *Bráhma*n (Cawnpore), for May, again has an article in condemnation of the impressment of labour (*vide* page 324 of the *Selections* from the Vernacular Newspapers for the week ending the 19th April, 1883). The editor complains that on the 26th April last two or three *chaprásis* seized a menial servant of Lálá Durga Prasád at Cawnpore for forced labour. The man told them that he was in the service of a gentleman and entreated them to release him. But his entreaties only served to increase their anger and they carried him by force towards the *Chauk* bázár. It is not known how he afterwards managed to secure his release. This practice does not much differ from slave trade. If men were paid full wages and treated properly, there would be no difficulty in obtaining any number of men at any time for the public service.

The same paper states that Englishmen are so fond of The killing of pariah dogs that they place them near them dogs. in their carriages. That animal is also held in respect by the Hindús. They set apart a portion of their food for a dog before taking their food. As regards the Musalmáns, it is a general belief among them that the dog of Asháb-i-Kahaf will accompany his master to Paradise on the day of judgment. Moreover, the dog is a

proverbially faithful animal and never deserts his master. Under these circumstances it is incomprehensible why district officers order such useful animals to be killed by sweepers in the most cruel manner in public streets and thoroughfares in broad daylight. It is incumbent on public associations to submit memorials to Government praying for the stoppage of this cruel custom.

The *Kavivachan Sudhá* (Benares), of the 7th May, states

Circulation,
350 copies.

Proposed levy of a tax
on pilgrim-houses at Be-
nares.

that just as Lord Lytton's Government passed the Press Act at a single sitting of the Legislative Council, the municipal committee of Benares has resolved to levy a tax on houses reserved for the use of pilgrims. This appears to be only the thin end of the wedge. There is reason to think that the tax will ere long be converted into a general house-tax. True, such a tax is already levied at Puri and Gayá and yields a good income, but our sapient committee has failed to realize the difference in the condition of Benares compared to those places. At Puri and Gayá the *pandás* have built thousands of houses for the use of pilgrims, and only pilgrims generally pay a visit to those places. But at Benares there is a very small number of pilgrim-houses, properly so called, and the visitors are generally put up at the houses of their friends there. Many Hindú chiefs and rich persons have built houses at Benares for the use of their friends and relatives. There is reason to fear that the introduction of the tax in question would be a great engine of oppression in the hands of the police. If some strangers are found sojourning at the house of a friend or relative, he would be arrested and sent by the police to the Magistrate to await his trial. It is to be hoped that Rájá Shiva Prasád and Rájá Shambhú Náráyan Singh will strongly protest against the proposal, and that our able Magistrate will not sanction it. If the municipal committee is in great want of money, it should levy a house-tax on all houses, including hotels. Even the houses

of European officers should not be exempted, because they often receive guests.

Circulation,
425 copies.

The *Anjuman-i-Panjáb* (Lahore), of the 12th May, states that in the Panjáb the local self-government scheme has been first introduced at Multán. Elections were held on the 30th April last, which resulted in the return of 17 Hindú and 6 Musalmán members. So far so good. But on the 2nd May, the Hindú members nominated one of their own party for the office of President, and the Musalmáns one of theirs, and each party signified its intention of resigning if a member of the other party were appointed President! The result is that Mr. Harris, Extra Assistant Commissioner, has been made President. The editor takes the Hindús and Musalmáns of Multán to task for this mutual ill-will and advises them to forget the late religious quarrel between them, and not to foolishly lose the invaluable privilege which the Government desires to confer on them. It is to be hoped that this bad example set by them will not be followed by the natives of other places. It should be always borne in mind that the opponents of the scheme are anxiously awaiting the occurrence of such unfortunate incidents to bring it into disrepute. If the Hindú and Musalmán members of the Multán municipal committee do not agree to elect a President in the ordinary manner, they should draw lots or ask Government to select a president from among them. (The *Rahbar-i-Hind* (Lahore), of the 17th May, also refers to the misunderstanding that arose between the Hindú and Musalmán members of the municipal committee of Multán in regard to the appointment of President, and expresses deep regret that ill-feeling even now exists between the two classes there.)

Circulation,
1,800 copies.

The *Akhbár-i-Ám* (Lahore), of the 12th May, in regard to the Panjáb University examinations that are being held at present, complains that the questions in English

The questions set at the Panjáb University examinations.

have been lithographed and not printed. This must have been a great disadvantage to the candidates, because lithograph is not so clear and legible as print. Apparently the Registrar to the University has lithographed the questions in order to prevent them from being stolen. But could he not make satisfactory arrangements for the printing of the questions? The same paper of the 16th May complains that the vernacular translations of the questions in geography, history, and mathematics were not properly made and contained many mistakes.

The same paper states that when the number of the Judges of the Lahore Chief Court was lately increased from three to five owing to large arrears of work, strong hopes were entertained that one of the new posts would be bestowed on a native. But it is to be regretted that both posts were given to Europeans who were hardly fit for even Commissionerships. Now that a European Judge is about to retire, the Government should avail itself of the opportunity to elevate an able native to the Bench of that Court. There is no want of competent natives. Men such as Pandit Rám Náráyan, Bábú Kálí Prasan Ráe, Bábú Pratol Chandra Chatargi, &c., are in every way qualified for the post in question. It would be a matter for surprise and regret if in the time of a Viceroy like Lord Ripon and a Lieutenant-Governor like Sir Charles Aitchison no native were appointed to a Judgeship in the Chief Court.

The *Dabdaba-i-Qaisarí* (Bareilly), of the 12th May, states that the number of Europeans, who may be called the true friends of natives, is extremely small. The object of the majority of Europeans is to carry home all the wealth of India and to keep natives in a state of slavery. They have raised a loud outcry against Mr. Ilbert's Bill, collected subscriptions to

Circulation,
200 copies.

Anglo-Indians and natives.

oppose it, and even burnt effigies of Mr. Ilbert. Such proceedings cannot but widen the gulf between the rulers and the ruled, which is very dangerous to the State, and consequently it behoves Government to check them. The conduct of Europeans in connection with the Bill must have convinced Lord Ripon and other right-thinking Europeans that they are a prejudiced and narrow-minded people and bitter enemies of natives. Natives have made great progress, and now the best policy would be to place the administration of the country in their hands.

Circulation,
220 copies.

The *Hindī Pradīp* (Allahabad), for April (received on the 16th May), states that Mr. Patterson, the Magistrate of Allahabad, is undoubtedly a very simple and good-natured man. But it is to be regretted that he has bestowed no benefit on Hindūs. He has increased the number of Musalmán officers in the district, which already largely exceeded that of the Hindūs. Out of nine tahsildárs only two are Hindūs, and there is only one Hindú naib tahsildár. We are sorry for the transfer of an able tahsildár like Lálá Ayodhyá Prasád from this district to Benares, though made at the request of the Magistrate of Benares, and we are doubly sorry for his post having been given to a Musalmán.

Circulation,
550 copies.

The *Ástáb-i-Panjáb* (Lahore), of the 9th May, states that lately a collision took place between the carriage of Lálá Bhondú Mal and Lálá Prabhú Dayál and that of Mr. Brown, Extra Assistant Commissioner, at Delhi. Mr. Brown and his wife were thrown off their carriage, and the former was slightly hurt. Mr. Brown sued the two native gentlemen for damages. The latter were frightened and amicably settled the matter by paying him Rs. 3,000 as damages! This shows the high value of the lives and bodies of Europeans. Although the

Collision between the carriages of two natives and Mr. Brown, Extra Assistant Commissioner, Delhi, and the damages paid by the former to the latter.

collision was quite accidental and Mr. Brown sustained slight injury, the accused had to pay him heavy damages. Natives have often been run over and killed by the carriages of Europeans, but not a single pice has ever been paid by the latter to the heirs of the former as damages. It was fortunate for the Lálás that Mr. Brown was only hurt. If he had been killed, there is no knowing what would have been their fate. When natives so much fear Europeans, why do the latter protest against the Jurisdiction Bill? There is no doubt that Native Magistrates would show greater indulgence to them than European Magistrates.

The same paper, referring to the great increase in the export of grain, especially wheat, from this country to Europe, remarks that there is no doubt that both European and native grain dealers benefit by the increase in the trade. But the continual export of grain in large quantities may lead to disastrous consequences some day. If, unfortunately, there is a failure of crops any year, and there are no stocks of grain to fall back upon, thousands of men would die of starvation. The Government should check the growth of this dangerous trade. It would be a good thing if the use of Indian manufactures were encouraged in Europe.

The *Shokh-i- Oudh* (Lucknow), of the 6th May (received on the 15th idem), states that Englishmen are mistaken in considering themselves to be conquerors, or in thinking that they are strong enough to keep natives in check by force. If natives gave them a slap each on their heads, they would become bald. They ought to be thankful to the love of ease and luxury on the part of Mughal emperors and to their own love of trade that have made them rulers in this country. There is no union among natives, and they have no love of freedom. Now that Englishmen have succeeded in reducing us to subjection, they may call us an ignorant, foolish and

Circulation,
100 copies.

Cynical remarks on the conduct of Europeans towards natives.

semi-barbarous people, as they please. Fortunately for them we are such a people, otherwise we would break their teeth for their impudence. Thank dishonesty and ingratitude that they have come to be regarded as a respectable people and we as a low people. They call themselves men, but look upon us as animals. But are they, we ask, regarded as men in England or does this country make them men? It is our humility that has so emboldened them. Had we always given them tit for tat, they would have not ill-treated us. We will no longer pocket their insults, but will pay them in their own coin. If they call us asses, we will call them white boars; if they call us owls, we will call them vultures. As regards the Jurisdiction Bill, they say that it would be a great indignity to them to have to appear before Native Magistrates, and that the latter would always send them to prison. If Lord Ripon yielded to their threats, he would be brought into disrepute.

A correspondent of the same paper complains that the resolution of the Local Government about the admission of men into the public service is not properly carried out by subordinate officers. A candidate, who secures a recommendation from some influential man, easily gets a post under Government, even if he has not passed the middle class examination.

Resolution of the Government of the N.-W. P. and Oudh about the admission of men into the public service.

resolution of the Local Government about the admission of men into the public service is not properly carried out by subordinate officers. A candidate,

LEGISLATION.

Circulation,
138 6 pies.

The *Bhārat Bandhu* (Aligarh), of the 11th May, states that the agitation against Mr. Ilbert's Bill cannot be too deeply regretted. Natives do not ask for the extension of the jurisdiction of Native Magistrates over Europeans, but it behoves the Government to make such concessions of its own accord in order to make British rule as popular as possible. We would not so much rejoice over the grant of the privilege in

Agitation against the Jurisdiction Bill.

that the agitation against Mr. Ilbert's Bill cannot be too deeply regretted.

question as we would regret the growth of ill-feeling between the classes. Englishmen, Hindús and Musalmáns form the principal sections of the community, and it is necessary for the best interests of the country that there should be a friendly feeling among them.

The *Hindí Pradíp* (Allahabad), for April, publishes the proceedings of a so-called meeting of demons. The speakers at the meeting

Circulation,
220 copies.

The Calcutta indigna-
tion meeting.

were the great demons of Hindú mythology, such as Ráwan, Hiranyakashipu, Kumbhkaran, Meghnád, &c. Ráwan was in the chair. Hiranyakashipu first addressed the audience. The following is an abstract of his speech:—Demons, enemies of gods and men, have you not heard that Lord Indra, who holds sway over us and mortals, considering us to be a turbulent people, desires to place us under the jurisdiction of men. In that case, if we shot any "black animals" in future, set fire to their dens in a state of drunkenness, &c., sinful, mean and cowardly men would have the power to try us and to send us to the prison. You ornaments of the demonian race, can you tolerate such a painful state of things? Can you allow yourselves and your lion-hearted sons to be governed by low and cowardly men who are your food? Can you silently bear such an indignity? Alas! alas! If any drop of demonian blood runs in your veins, arise, kill all men, their wives and children, and destroy everything belonging to them (*cheers*).

He was followed by Ráwan, who said:—The sun may rise in the west, but, as long as I am alive, it is simply impossible that men should rule over my brethren. Have you not seen my strength in my struggle with Rám Chandra, the god of men? I assure you that I can seize the 250 millions of men in my ten hands, throw them into the sea, and place the mount Kailásh, together with Shiva, on their heads. Do not fear, do not fear (*cheers*). Mr. Meghnád

said that the use of force was not suited to the civilized days of the Nineteenth century, but that he would raise such a strong agitation on the earth and in the nether and the higher regions that men would be frightened and the Lord Indra would be compelled to withdraw the measure. There are some other speeches. Obviously the meeting referred to is the Calcutta indignation meeting.

POST-OFFICE AND RAILWAY.

Circulation,
850 copies.

The *Kavivachan Sudhá* (Benares), of the 7th May, argues that in order to remove the inconveniences arising from the system of cash prepayment of postage for privileged newspapers, Government should make quarter-anna postage stamps for such newspapers. Moreover, the weight of privileged newspapers should be raised from 3 tolas to 10 tolas.

Circulation,
550 copies.

The *Ajtáb-i-Panjáb* (Lahore), of the 14th May, states that it appears from a contemporary that owing to the proposed amendment to the Criminal Procedure Code, the Sindh, Panjáb and Delhi Railway authorities desire to dismiss all highly paid natives in the service of the Company and to appoint Europeans in their place. It is to be regretted that a civilized nation like the English should so much forget itself as to have recourse to such measures. Such conduct on the part of Englishmen shows that they are just and unprejudiced only as long as their own interests are not affected. What fault have poor natives committed that Englishmen so greatly hate them? Is it a fault that they ask for their just rights and privileges? (The *Akhbár-i-Am* (Lahore), of the 16th May, also complains that the Sindh, Panjáb and Delhi Railway authorities contemplate the dismissal of native servants of the company and are holding frequent meetings to consider the subject).

The *Bráhmaṇ* (Cawnpore), for May, refers to the prevalence of corruption and bribery, especially on railways. If the account books of traders, who have to send goods by railways, were examined, it would be found that the railway expenses entered in the books considerably exceed the freight actually paid by them. The railway authorities should adopt some measures to check the evil.

Circulation,
400 copies.

The *Áftáb-i-Panjáb* (Lahore), of the 9th May, on the authority of its Jalandhar correspondent, complains that the railway police at the Jalandhar station unnecessarily beat passengers with sticks, and observes that this evil prevails in a more or less degree at all stations. The ill-treatment of passengers by railway officials is most unjustifiable.

Circulation,
150 copies.

LOCAL AND MISCELLANEOUS.

The *Koh-i-Núr* (Lahore), of the 16th May, on the authority of a correspondent, complains that the municipal committee of Gujranwalla closes the principal entrance gates to the town during the night, and that of Wazirabad closes all the gates. This closing of gates is necessarily a source of great inconvenience to the inhabitants of the towns. If the object of the committees is to prevent smuggling during the night, that object can be secured by placing a muharrir at each gate. The editor also complains that Public Works Department contractors have erected wooden railings round the well constructed by a native lady in front of the railway station at Gujranwalla for the use of the public, and appropriated it to their own use. These railings prevent free access to the well and should be removed.

Circulation,
450 copies.

The *Áina-i-Sikandari* (Moradábád), of the 9th May, suggests that all dancing-girls and prostitutes should be expelled from public streets and thoroughfares in Moradábád and made to

Dancing-girls in Moradábád.

Circulation,
80 copies.

live in a corner of the town, as has already been done at some other towns.

Circulation,
175 copies.

The *Naiyar-i-Ázim* (Moradábád), of the 14th May, complains that cock-fighting, which has been prohibited by the municipal committee of Moradábád, is still carried on outside municipal limits, and urges that the Magistrate should altogether put a stop to this cruel practice.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Afshar-i-Hind</i>	Jalandhar,	Urdu	Weekly	Barkat Ali	May 12th	1883.	150 copies.
2	<i>Afshar-i-Panjab</i>	Lahore	Ditto	Tri-weekly	Divan Buta Singh,	" 9th, 11th, 14th, & 16th	May 13th ... 12th, 14th, 17th, & 19th, respectively.	550 "
3	<i>Agra Akhbar</i>	Agra	Ditto	Weekly	Maula Bakhsh	" 7th & 14th	" 11th & 17th respectively.	196 "
4	<i>Aina-i-Sikandar</i>	Moradabad	Ditto	Ditto	Ahmad Bakhsh	" 9th	" 15th	80 "
5	<i>Ainu-l-Akbar</i>	Ditto	Ditto	Ditto	Dilawar Ali	" 8th & 16th	" 11th & 19th respectively.	134 "
6	<i>Akbar-i-Alam</i>	Meerut	Ditto	Ditto	Muqarrib Husain Khan.	" 7th & 15th	" 11th & 19th respectively.	100 "
7	<i>Akbar-i-An</i>	Lahore	Ditto	Bi-weekly	Mukand Ram	" 9th, 12th & 16th.	" 12th 13th & 19th respec- tively.	1,800 "
8	<i>Akbar-i-Tamannat</i> ,	Lucknow,	Ditto	Weekly	Puran Chand	16th	19th	125 "
9	<i>Akbar-i-l-Akhyar</i>	Ditto	Ditto	Bi-weekly	Muhammad Ali	" 18th	" "	...
10	<i>Akmal-i-l-Akbar</i>	Delhi	Ditto	Weekly	Fakhru-l-din	8th	12th	84 "
11	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdu & Eng- lish.	Bi-weekly	Gulab Rao	" 12th & 15th	" 14th & 17th respectively.	295 copies (in- cluding 68 co- pies taken by Govt.)
12	<i>Almorat Akbar</i>	Almorat	Hindi	Weekly	Sada Nand	14th	17th	98 copies.
13	<i>Anjuman-i-Hind</i>	Lucknow,	Urdu	Ditto	Chandan Lal	" 12th	" 16th	141 "

List of papers examined—(continued).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
14	<i>Anjuman-i-Panjáb</i> ...	Lahore ...	Urdú	Weekly	Núru-l-din	May 12th	1883. May 15th	425 copies (including 200 copies taken by Govt.)
15	<i>Anwār-u-l-Akhbār</i> ...	Lucknow,	Urdú	Ditto	Tegh Bahádur	10th & 17th	11th & 18th respectively.	230 copies.
16	<i>Árya Darpan</i> ...	Sháhjahán-pur.	Hindi-Urdú,	Bi-monthly,	Bakhtáwar Singh	April 15th & 30th	15th	440
17	<i>Asháatu-l-Sunnat</i> ...	Lahore ...	Urdú	Monthly	Muhammad Husain,	January & Febr.	16th	390
18	<i>Ashrafu-l-Akhbār</i> ...	Delhi ...	Ditto	Tri-monthly,	Mirzá Khán	11th	14th	110
19	<i>Bhárat Bandhu</i> ...	Aligarh ...	Hiadi-English.	Weekly	Totá Ram	"	13th	135
20	<i>Bháratí Vilás</i> ...	Agra ...	Hiadí	Tri-monthly,	Bhagwán Dás	15th	18th	150
21	<i>Brahman</i> ...	Cawnpore,	Ditto	Monthly	Gopí Náth	For May	"	400
22	<i>Dubdabu-i-Qaisari</i> ...	Bareilly ...	Urdu	Weekly	Thákur Prasád	May 12th	17th	200
23	<i>Dabtru-l-Mulk</i> ...	Bhopál ...	Ditto	Bi-monthly,	Amjad Ali	3rd	12th	250
24	<i>Delhi Punch</i> ...	Lahore ...	Ditto	Weekly	Fazlu-l-din	9th & 16th	13th & 19th respectively.	310
25	<i>Desh Upkarak</i> ...	Ditto ...	Ditto	Ditto	Sálig Rám	12th	14th	...
26	<i>Dharm Jivan</i> ...	Ditto ...	Ditto	Monthly	Sheo Náráyan	For May	17th	150
27	<i>Faiz-i-Sakhun</i> ...	Lucknow,	Ditto	Ditto	Tasawwar Hasan	"	"	...
28	<i>Growse Gazette</i> ...	Bulandshahr.	Ditto	Weekly	Gangá Sabái	May 10th	16th	40
29	<i>Gurmukh Akhbār</i> ...	Láhoré ...	Gurmukhi	Ditto	Gurmukh Singh	12th	"	...

30	Gyān Pradīpīnī Pat- trikā.	Ditto ..	Hindī ..	Monthly ..	Nabin Chandar Rai For April ...	160	"	"	"
31	Hāmī-i-Hind	Cawnpore, ...	Urdu	Weekly	S h ā h Muhammad May 3rd & 10th	...	"	13th & 15th	...
32	Hindustānī	Lucknow, ...	Hindī-Urdū,	Bi-weekly	" Nabi. Ganga Prasād	"	respectively. 13th, 15th, & 18th res-pectively.	...
33	Hindī Pradīp	Allahabad, ...	Hindī	Monthly	Bālkrishna Bhatt ... For April	200	"	16th	"
34	Indraprasth Prakāsh,	Delhi ...	Hindī-Urdū,	Weekly	Rudra Dat ... May 8th	135	"	11th	"
35	Islām	Meerut ...	Urdū	Ditto	Alimul-Dīn ... 11th	330	"	13th	"
36	Jaipur Gazette	Jaipur ...	Hindī-Urdū,	Bi-weekly	Mahābīr Prasād ... 9th, 12th, 16th.	200	"	11th 14th & 19th res-pectively.	"
37	Jalwa-i-Tār	Meerut ...	Urdū	Weekly	Ganeshī Lāl ... 8th & 16th	90	"	12th & 19th	"
38	Jām-i-Jamshad	Moradabad	Ditto	Ditto	Jamshed Alī ... 6th & 13th	125	"	11th & 19th	"
39	Kārnāmāh	Lucknow, ...	Ditto	Ditto	Muhammad Yāqūb, ... 14th	250	"	respectively. 16th	"
40	Kāshī Pattrikā	Benāres ...	Hindī-Urdū,	Ditto	Lakshmi Shankar, ... 11th & 18th	600 copies (in-cluding 501 copies taken by Govt.)	"	12th & 19th	"
41	Katehar Punch	Badāun ...	Urdu	Tri-monthly,	Amjad Husain ... 11th	...	"	13th	"
42	Kutab-i-Hind	Lucknow, ...	Ditto	Bi-monthly,	Rev. J. H. Mess- more. ... 18th	416 copies.	"	18th	"
43	Kavi Vachan Sudhā,	Benares ..	Hindī	Weekly	Chintāmani Rāo ... 7th & 14th	350	"	12th & 17th	"
44	Kāyasth Samāchār ...	Allahabad, ...	Urdū	Monthly	Sheo Narāin ... Baisakh	177	"	respectively. 15th	"
45	Khair Khwāh-i-Ālam	Delhi ...	Ditto	Weekly	Mir Hāsan ... May 8th & 16th	140	"	13th & 19th	"
46	Khair Khwāh-i-Hind,	Ditto ...	Ditto	Bi-monthly,	Mahā Narāyan ... 16th	180	"	respectively. 19th	"
47	Khair Khwāh-i-Oudh,	Lucknow, ...	Ditto	Ditto	Khairatī Lāl ... April 30th	20	"	11th	"
48	Khair Khwāh-i-Pan- jāb.	Gujarā- wāla.	Ditto	Weekly	Brij Lāl ... May 12th	600	"	17th	"

List of papers examined—(continued).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
49	<i>Koh-i-Nār</i> ...	Lahore ...	Urdu ...	Bi-weekly ...	Jawwād Ali ...	1883. May 9th, 12th, & 16th.	1883. May 11th, 15th, & 18th res- pectively.	450 copies (in- cluding 100 copies taken by Govt.)
50	<i>Kul Shreshth Samā- chār.</i>	Aligarh ...	Hindi Urdu,	Monthly ...	Mádho Prasad ...	Chait & Baisakh,	11th
51	<i>Lama-i-Nār</i> ...	Jaunpur ...	Urdú ...	Weekly ...	Háfiz Abdullah ...	May 6th & 13th	11th & 18th respectively.	50 copies.
52	<i>Lawrence Gazette</i> ...	Meerut ...	Ditto ...	Ditto ...	Iqbálu-l-dín ...	9th ...	11th ...	165
53	<i>Lyall Gazette</i> ...	Ditto ...	Ditto ...	Ditto ...	Ganeshí Lal ...	8th & 15th	12th & 19th respectively.	...
54	<i>Márwār Gazette</i> ...	Jodhpur ...	Hindi-Urdú,	Ditto ...	Gobardhan Dás ...	7th & 14th	11th & 18th respectively.	100
55	<i>Mashr-i-Qaisar</i> ...	Lucknow,	Urdú ...	Ditto ...	Ghulám Muhammad	8th & 15th	11th & 16th respectively.	175
56	<i>Matla-i-Nār</i> ...	Cawnpore,	Ditto ...	Ditto ...	Nabi Bakhsh ...	11th ...	13th ...	40
57	<i>Matla-i-Nār</i> ...	Lucknow,	Ditto ...	Bi-monthly,	Tasadduq Husain ...	7th ...	11th ...	100
58	<i>Mihri-i-Darakhshán,</i>	Delhi ...	Ditto ...	Weekly ...	Nusrat Ali ...	8th ...	14th ...	100
59	<i>Mihri-i-Nimroz</i> ...	Bijnor ...	Ditto ...	Ditto ...	Muhibu-llah ...	8th & 15th	11th & 18th respectively.	140
60	<i>Mitra Vilás</i> ...	Lahore ...	Hindí ...	Ditto ...	Mukund Rám ...	14th ...	16th ...	250
61	<i>Mustd-i-Am</i> ...	Agrá ...	Urdú ...	Tri-monthly,	Ahmad Khán ...	10th ...	11th ...	200
62	<i>Muir Gazette</i> ...	Meerut ...	Ditto ...	Weekly ...	Khushwaqt Rái ...	12th ...	16th ...	200
63	<i>Muraqqa-i-Tahzib</i> ...	Lucknow,	Ditto ...	Bi-monthly,	Bihári Lal ...	15th ...	11th & 16th respectively.	150
64	<i>Naiyar-i-Ázim</i> ...	Morádábád	Ditto ...	Weekly ...	Amjad Ali ...	7th & 14th	11th & 16th respectively.	175

65	<i>Najmu-l-Akhbār</i>	... Etawah ...	Ditto	...	Ditto	...	Ráhu-llah Khán	...	16th	...	18th	150	"
66	<i>Najmu-l-Hind</i>	... Morádábád ...	Ditto	...	Ditto	...	Pratáp Krishna	...	12th	...	16th	150	"
67	<i>Nasim-i-Agrá</i>	... Agra ...	Ditto	...	Ditto	...	Jamná Dás	...	15th	...	"	325	"
68	<i>Nasim-i-Hind</i>	... Fatehpur, ...	Ditto	...	Ditto	...	Kunj Bihárf Lál	...	"	10th & 17th	17th	92	"
69	<i>Núr-Afshán</i>	... Ludhiáná, ...	Ditto	...	Ditto	...	Rev. E. M. Wherry,	...	"	"	12th & 19th	750	"
70	<i>Núr-i-Badán</i>	... Badán ...	Ditto	...	Ditto	...	Amjad Husain	...	10th	...	respectively.	250	"
71	<i>Náru-l-Anwár</i>	... Cawnpore, ...	Ditto	...	Ditto	...	Muhammad Yáqúb,	...	"	12th & 19th	15th & 19th	349	"
72	<i>Nusratu-l-Akhbār</i>	... Delhi ...	Ditto	...	Ditto	...	Nusrat Alí	...	8th	...	respectively.	200	"
73	<i>Nýáya-Sudhá</i>	... Hará ...	Marathi-Eng- lish.	...	Ditto	...	Básdeo Bháskar	...	"	16th	14th	400	"
74	<i>Oudh Akhbār</i>	... Lucknow, ...	Urdú	...	Ditto	...	Sheo Prasád	...	"	11th to 19th	11th to 19th	610 copies (in- cluding 90 copies taken by Govt.)	"
75	<i>Oudh Punch</i>	... Ditto ...	Ditto	...	Ditto	...	Sajjád Husain	...	"	8th & 15th	11th & 17th	250	"
76	<i>Panjáb Akhbār</i>	... Lahore ...	Ditto	...	Ditto	...	Muhammad Ázim	...	"	9th 12th & 16th.	respectively.	250	"
77	<i>Panjáb Punch</i>	... Ditto ...	Ditto	...	Ditto	...	Firozu-l-Din	...	"	12th	17th	150	"
78	<i>Patná Akhbār</i>	... Patná ...	Ditto	...	Ditto	...	Rikhi Kesh	...	"	14th	"	300	"
79	<i>Prayág Samáchr</i>	... Allahabad, ...	Hindi	...	Ditto	...	Dewakí Nandan	...	"	"	15th	700	"
80	<i>Prince of Wales' Gazette.</i>	... Meerut ...	Urdú	...	Ditto	...	Ganeshí Lál	...	"	12th	16th	70	"
81	<i>Public Opinion</i>	... Benáres ...	Urdu-Eng- lish.	...	Ditto	...	Pandit Vishan Datt,	...	"	13th	14th	...	"
82	<i>Rafá-i-Ám</i>	... Siálkot ...	Urdú	...	Ditto	...	Díwán Chand	...	"	8th	11th	600	"
83	<i>Rahbar-i-Hind</i>	... Lahore ...	Ditto	...	Ditto	...	Nádir Alí Sháh	...	"	14th & 17th	15th & 18th	450	"
84	<i>Reformer</i>	... Ditto ...	Ditto	...	Ditto	...	Nathu Rám	...	"	14th	respectively.	700	"
85	<i>Rekhti Akhbār</i>	... Delhi ...	Ditto	...	Ditto	...	Mahá Naráin	...	"	8th	16th	184	"
86	<i>Riyázu-l-Akhbār</i>	... Gorakhpur ...	Ditto	...	Ditto	...	Nizám Ahmad	...	"	13th	15th	275	"

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
87	<i>Sabha Kapurthala</i>	Kapurthala	Urdu	Weekly	Sharfu-l-din	May 12th	May 14th	120 copies.
88	<i>Sadiqu-i-Akhbar</i>	Bhawalpur.	Ditto	Ditto	Dwarka Nath	" 10th	" "	320 "
89	<i>Safir-i-Hind</i>	Delhi	Ditto	Bi-monthly,	Bulqí Dás	16th	18th	300 "
90	<i>Sahas</i>	Allahabad,	Bengali	Weekly	Rajni Kant Basu	" 14th	" 15th	300 "
91	<i>Sajjan Kirti Sudhakar.</i>	Udaipur	Hindí	Ditto	Banshi Dhar	" 7th & 14th	" 12th & 19th respectively.	200 "
92	<i>Shahna-i-Hind</i>	Meerut	Urdú	Tri-monthly,	Ahmad Hasan	10th	11th	120 "
93	<i>Shokh-i-Oudh</i>	Lucknow,	Ditto	Weekly	Tasawwar Hasan	April 28th & 6th May.	" 13th	100 "
94	<i>Shula-i-Tur</i>	Cawnpore,	Ditto	Ditto	Muhammad Ibráhim.	May 8th & 15th	" 11th & 18th respectively.	175 "
95	<i>Tahzeb</i>	Moradabad	Ditto	Ditto	Rahat Ali Khan	12th	15th	90 "
96	<i>Tutya-i-Hind</i>	Meerut	Ditto	Ditto	Wilayat Ali	" 8th	" 14th	150 "
97	<i>Victoria Paper</i>	Siálkot	Ditto	Daily	Gyan Chand	" 8th to 16th	" 11th to 19th	900 "
98	<i>Vritt Dhara</i>	Dhar	Maráthi	Weekly	Hari Bhaskar	April 30th & 7th May.	" 18th	135 "
99	<i>Waqya-i-Alam</i>	Ghazipur,	Urdú.	Ditto	Siraju-l-din Ahmad,	May 7th & 14th	" 11th & 18th	300 "

ALLAHABAD, }
The 24th May, 1883.

PRIYA DAS, M.A.,

Govt. Reporter on the Vernacular Press of Upper India.

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